2: Stefansson--79-80 (1908-1912) 1914 Copper Eskimo
116, 493, 398

"A few sleds in the Straits and as far east as Rae River are shod with whalebone in the usual Eskimo way, strips of bone cut lengthwise from the bone of the lower jaw (inferior maxillary bone) of a bowhead whale. Generally, however, the shoeing of a sled is as follows:

The runner to begin with, is a spruce wood plank about one and a half inches thick and twelve or fourteen inches high. To the bottom of this is pegged with round wooden pegs a thin strip of wood, the width of the runner. This strip is of as decayed and 'fuzzy' a kind as is obtainable, a piece of half decayed driftwood is preferred. In the fall, when the sled is to be used sod is cut in strips as long as convenient and about three inches thick and four inches wide. Lengthwise, along the flat side of these is cut a groove the width of the sled runner and the sod is put under the runners as shoeing. With a little water these are securely frozen to the bottom of the runners, the fuzz of the half-decayed wood holding them securely. The bottom of the runners is then rounded off with an adze or knife so the sod takes the form of a longitudinally bisected cylinder. The last touch is given by turning the sled upside down and washing over the sod runners with a little water to give them a one-tenth inch coating of ice. This ice coat is inspected every day of travel and repaired when necessary; the sod shoeing usually lasts a whole winter without special attention being paid to it. In spring when the sun shines warm a skin is hung loosely over the sunward side of the sled to shield the runners when traveling from the direct rays of the sun, and at camp time, the sleds are buried in snow to

keep the sod shoeing from dropping off and the ice coat on its bottom from melting. In various places I have seen different ways of applying ice to the shoeing of sleds but none seems so satisfactory as this, at least, none are so well adapted to use on rough ice or stony ground. Ice is no doubt the best form of shoeing ever devised for sledging at low temperatures. We have seen sleds thus shod carrying a thousand pounds and more of load traveling at the rate of two miles an hour hauled by one man, one woman, and two dogs. [80] Traveling in the same company we had some difficulty keeping up with the party with six good dogs and two men hauling six hundred pounds on a steel shod sled such as is now used by all Eskimo west of Baillie Islands. Steel has many advantages and is the best all-round shoeing in spring and fall but it grates on the snow as on sand when used at temperatures prevalent in the Arctic from December to April. Ice is the best possible shoeing for low temperatures, it most nearly eliminates friction."

2: Stefansson--82
116, 398, 322

(1908-12) 1914

Copper Eskimo

"During the summer the people who hunt south of the Dease, chop out with their adzes planks of green spruce and set them up to dry. At the freeze-up the camps concentrate around these places, and sleds are made for the return journey to the coast. Some sleds are well made, if the maker intends it for permanent use or to trade off to the Victoria Islanders; some are poorly made and intended to serve only for a few days or weeks till the cache is reached where they left their good sled in the spring."

2: Stefansson--82-83 (1908-1912) 1914 Copper Eskimo
116, 398, 322

"At these sledmaking places are made also, both for use and to trade, quantities of wooden furniture and utensils, dishes, pails, tables, lamp supports, bows, etc. The favorite sled-making place south of Coronation Gulf is on a branch of the Dease (not indicated on the ordinary maps) that heads near the northeast corner of McTavish [83] Bay, flows north, west, and then southwest into the Dease, joining that river about fifteen or eighteen miles above its mouth. The immediate locality is a clump of trees only a few acres in extent, located about fifteen miles up stream from the confluence of the Dease. This place is well-known to the Bear Lake Slaveys and is called by them 'Big Stick Island.' "

11: Stefansson--256 (1908-1912) 1913 Copper Eskimo
116, 493, 398

"Wood is not especially scarce in Coronation Gulf; still, substitutes for wood have to be found now and then. We saw here a sled which illustrated remarkably the resourcefulness of the Eskimo in this matter. A man named Kaiariok, who is the son of Iglihsirk and of whom Hanbury speaks as being temporarily absent from his father's camp at the time when he visited it on Dismal Lake, found himself in the fall in need of a sled and with no wood out of which to make one. He then took a mush-ox skin, soaked it in water and folded it into the shape of a plank, pressed it flat and straight, and carried it outdoors where it could freeze. It froze as solid as any real plank, and then with his adze he went to work and hewed out of it a sled runner exactly as he would hew one out of a plank. On the upper edge of the runner he made notches for the crosspieces as he would had it been ordinary spruce, drilled holes for the lacings and put in wooden crosspieces, and made a sled which I had seen several times without discovering that it was in any way different from the ordinary wooden sleds."

41

41 TOOLS AND APPLIANCES--general statements describing several distinct types of artifacts employed in industrial activities and of the motor habits involved in their use. The manufacture and industrial uses of the artifacts are treated under a variety of other headings, and are described below only in instances where there is no provision for their description elsewhere.

3: Rasmussen--90-102
116, 41, 192
(c. 1923) 1932
Copper Eskimo-1-13

IV.

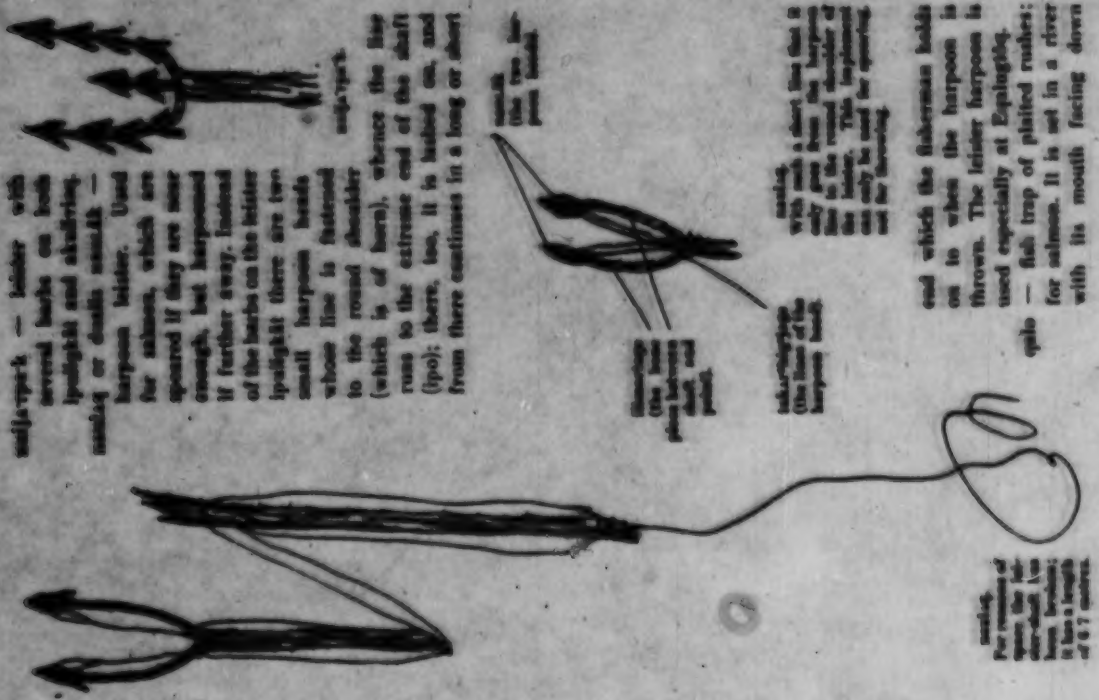
Culture Elements.

Drawings by Natâk.

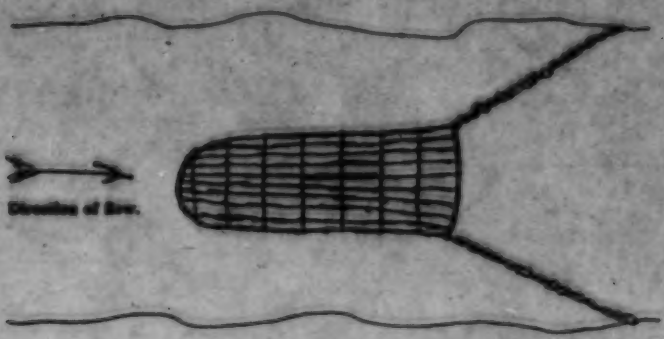
tɔrq — ice pick.
hafgut or hivgut — snow probe.
iiaun — ice scoop.
oɣaɾhiut — fish thong.
oɣkuaŋa — the cod line itself (in contrast to oɣaɾhiut, which comprises the whole: hook, line, etc.
nigʷhik — cod hook (longer and bigger than the salmon hook).
amaʳ — the horn shank in which the cod hook, usually of native copper, is set.
aulaɾqutit — small white pieces of bone set in the amaʳ to decoy the cod.
auligʷhutaʳ — actually: that by means of which one moves the line — a piece of wood bound to the end of the line as a kind of rod, preventing the mittens from becoming wet by holding the wet line.
aqaiagʷhiut qaɾjɔɾjaq — salmon thong.
qaɾjɔɾʷhaq or qaʻɾjɔʻɾjaq — salmon hook.
tivʷjaʳ — the horn shank of the salmon hook.
miʷkaruta — bait.
The other gear names are the same as for the cod line.

Salmon leister.

kakivaʳk — salmon leister.
ipo — the long shaft of a salmon leister.
ipuligkit — horn barbs on a salmon leister.
akuliviaq — the sharp, barbless point in the middle of the ipuligkit.



stream. A barrier of stones runs from both sides of the trap-mouth to the river banks, to prevent the trout from escaping the trap. The principle is the same as



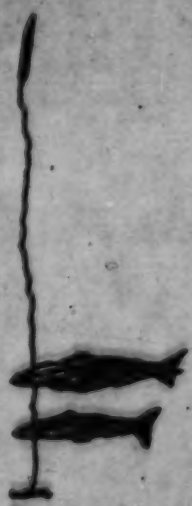
Fish trap (qaʼe).

in the salmon weir, qaχʼge, built entirely of stone and forming a part of the so-called saputit, familiar in all Eskimo regions.

qɔʼqaat — trout-thong; consists of a short line with a bone needle at one end for running the thong through the fish (it is run through a little way below the head); at the other end is a toggle for holding the fish on. This enables one to collect the fish out in the river without having to go ashore with each one, and they are killed immediately when the needle penetrates the backbone.

(nigʼhik) — hook spear for catching trout. Consists of a very long shaft with a hook at the end. Catching trout with the hook spear is called nigʼhigtɔrnaq. In this area it is only used by the Uvatdliarsungmiut at Coronation Bay.

niŋɛgʼhat ukalarʼhiutit — hare snare; thin sealskin thongs made fast to a row of stones at places frequented by hares. The stones are connected



Trout-thong (qɔʼqaat).

together with lines with snares on them. A hare will only go a short distance along the stones, and as soon as he tries to break through he gets his head in a snare and is caught.

niŋâg'bât tiŋmiarar'biutit — bird snares; on the same principle as the above. Set near the nests in the nesting season. The small birds, so caught are of no importance as food, but are characterised in the following utterance: nutarqât suila·qutait igan'harpâgkamik — a pastime for children, who are very fond of playing "cooking food" in the open air.

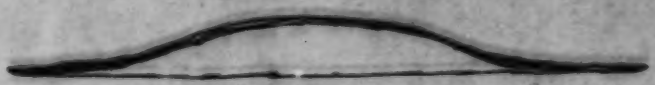
manaq — a pointed piece of bone placed on a line which is made fast to a stone or to the ice. Used especially for catching gulls. The bone is wrapped in a piece of caribou meat, and, as the gull swallows it, the point sticks inside and kills it.

ŋqalo·jaq — fish decoy; used only in autumn from new ice in conjunction with the leister. In spring they only use the qa'rjo'rjaq.

pitig'he — bow.

There are two kinds of bow, which are almost always of wood. One consists of one piece of curved wood, the ends connected by means of the bow string; is called

ihuiŋartaq — that which is bent out in one piece. The other bow is called ihualik — the one with the end pieces, it is straight at both ends and curved only at the



middle. kuja·ŋa, i. e. the curved part, is backed with a piece of skin of the fjord seal or bearded seal; this is called tunua — its back part, and serves to stiffen the bow. The tunua is again strengthened by a plaiting of caribou sinews, called qitaautât — the plaited ones. The bow string is called nɔqarta· — that which is tightened.

qiputaq — really: implement for twisting; sinew twister shaped as shown: about 8 cm long.

The ends of the implement are bent up in opposite directions so that when pulling it out sideways it does not catch in the plaiting.

qɪrɪnt — actually: something for sticking underneath; implement for inserting under the sinew backing when it is to be loosened, shaped as shown:

15—20 cm long.

qɪrpit — a kind of bodkin for inserting in the bow whippings when they are to be loosened.

Shaped: 15 cm long.

qiɪrlik — cutting-board for arrow feathers shaped as shown:

12 cm long and 3 cm wide.

havero·t — thin, sharp knife with long shaft; for cutting arrow and feathers:

pihig'hitɪq — see sketch.

This comprises bow case, quiver and tool bag. qɪ'rjo·t: the quiver; igpiɪr'huk: the bag for tools for repairing

bow and arrows; ʌ'qiligʌr'hʌrlik: short thong with a toggle at the end for carrying ptarmigan; pihig'hitʌq: the bow case itself.

qʌ'rjʌq — common word for: arrow.

ʌmijʌ'q — a special arrow used for ptarmigan; it has a blunt, rounded head and is merely intended for hitting the bird. The reason for using this special ptarmigan arrow is: when shooting at a ptarmigan one might easily hit a stone, which destroys the arrow head; they have therefore devised an arrow that can withstand even the shock of hitting a stone. No special ptarmigan bow is used for these arrows. kukla — the sharp point of an arrow head. akla — the barb of an arrow. tiv'ha' — bone part of the arrow head. tʌouta' — the pointed tang of the arrow head that fits into the shaft. huguʌk (dualis) feathering. miqno'k or itʌr'jo'k — the nock. ipuʌ — wooden arrow shaft. Thus the arrow has this appearance:

tiv'hait'ʌq — arrow head of copper or iron, shaped:

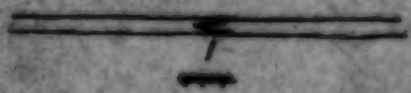
hʌmmʌvalik — arrow head of horn without barbs:

havilik — arrow head of horn with iron blade:

haqnu'tʌalik — arrow head of horn with copper blade.

qipititʌq — arrow head entirely of copper:

[illegible] — a broken arrow shaft glued together with blood. The joint is called qaqaqa:



[illegible]

[illegible] — blood-glue. Dried blood, kept in a small sealskin bag or throat-skin of a bird. For use it is softened in the mouth with a little water.

[illegible] — pin for closing a blood bag of caribou stomach, shaped:

[illegible] — implement of bone for keeping open a blood bag of [illegible] — caribou stomach, while pouring blood into it; the point is stuck into the flesh of the animal while the crutch is placed at the narrow opening of the stomach:

[illegible] — curved bone pin with head; used for closing when the hindquarters have been cut away from the belly of the caribou; the pin is inserted through the belly skin to prevent the entrails from falling out:

[illegible] — handle of horn for carrying a blood bag:

[illegible] — tump line, with a broad brow piece combined with a [illegible]) which passes across the chest.

[illegible] — caribou lance; the shaft is called ipo and the head kukia.

pa"tik (dualis) — kayak paddle; the blade is called muluaŋa and the middle portion where it is gripped by the hands ihâg"ha·.

qɔrʟɔɛɛ·k·ut — drip-ring, placed on each side of the hand-grip of the paddle to prevent the water dripping into the kayak.

qajʌq — kayak. pʌ·q is the wooden ring round the man-hole, and is also the term for this hole. sivo is the stem. u"ho·jʌq is the nose of the stem. tunɛrʟuk — the narrow lath running from stem and stern to the man-hole to stay up the deck beams; tigpe or tigpik — ribs. apum·ăk — the gunwale, to which the top of the ribs are fastened. hianie — wooden stringer running from stem to stern over the middle of the ribs to stiffen them. ajaj"hʌq — deck beam. igtɛrwik — a reinforced deck beam just behind the man-hole on which the man sits when sliding down into the kayak. mahia — the bent up deck beam of front of the man-hole. majo·ŋaŋ·a — the wood that runs from the latter to the deck-stay and forms the raised part of the deck just in front of the man-hole, to enable the body to slide into the kayak. kuja· — the keel of a kayak.

a·gʟig"hăk (dualis) — sledge. napo — a cross-slat; napuliut — lashing for this. puvkuɛq — the hole in the runner for the cross-slat lashing. uvɛrnɛq — nose of the runner. pʌrpʌ·q — red and black stripes painted on the nose of the runner. alianaɛrhʌrʟugo — "in order that one may be happy when looking at it." nʌqitʌ'rfik — load-lashing line along the upper edge of the runner under the cross-slats; through this is run the thong that holds the load on. qalɛrqiut — the load thong, fastened in the middle of the runner in two ends; to lash on a load one begins at the middle, one line lashing the fore part, the other the rear part. pʌrte — draught line, to which the traces are made fast. ano — dog harness; uŋo·tiŋ — the two main traces; qule·guta· — the strap that holds the harness over the dog's neck and mannʌquta· — the breast strap. anugtorut — the girth. qitunrʌq — dog trace. qivjʌrqut — swivel for preventing the twisting of the trace. uhuʌq — thong connecting swivel and trace.

uniutʌq — man's draught line, of bearded-seal thong; quite short and just in front of the sledge.

qamoranlaq — woman's draught line, also of bearded-seal thong: is long and extends out in front of the dogs.

uŋoᵊtʟaut — literally: a means of frightening forward — a whip. Very primitive, more intended for keeping dogs from meat in the snow-hut, where they usually are during the day. The sledge whip in the Greenland or Labrador-Hudson Bay sense is unknown.

tupɛq — tent. igtāt — tent sheet, consisting of seal or caribou skins sewn together. qanāk (pl. qanᵊāt) — tent pole. pʌᵊq — tent opening, door. tupqugtān — two tent poles crossed at the top and forming the front of the tent. qimɛrʟit — two similarly crossed poles forming the back of the tent. tɔᵊrut — the ridge pole resting in the cross of front and rear poles, forming the ridge. qanᵊāt — tent poles resting loosely against the ridge pole and forming the sides. qanagugᵊhāk (dualis) — two short, loose poles laid up along the back of the tent so that the sheet can better be stretched out. qipiŋᵊuagtāk (dualis) — two poles placed opposite one another but up against qimerʟit to give room in the inner end of the tent. umik — tent-flap at the entrance; usually merely a loose caribou skin hung up between the front poles.

anᵊɔrᵊhāt — clothing. puhitʌq — hood collar, usually of white caribou skin. kaᵊvhɛra — small tuft at the back of a man's hood, for ornament. nahaᵊ — coat hood for men. manuhiŋnāk (dualis) — two pieces of white skin sewn into the breast of the coat for ornament. hinaᵊ — the lower edging of the coat. ako — the long flap of the coat hanging down behind. iliŋnera — dark pattern in the caribou skin, placed on the back of the men's coat, one below each shoulder blade. qʌquŋᵊa — a white skin border running from the white hood-edging right round the hood of the women's hood. kinɛq — small, tongue-shaped bib in front of the women's coat. nalikᵊauk (dualis) — women's trousers. tunutaᵊ — the dark skin in women's trousers. igᵊhɛrit — pattern of white and black skin down along the seams of women's trousers. qʌrʟik (dualis) — men's trousers. uŋᵊiʌrnāk (dualis) — white border at the bottom of each trouser leg. napuagutai — transversal stripes at the bottom of the trousers above uŋᵊiʌrnāk. tɛrigᵊhʌq — trouser belt for both sexes. nɔrᵊhut or ujāgᵊhiut — trouser suspenders.

ipigʷhau or kamigpâk — long, hairy, women's kamiks; at the top in front they terminate in a narrow strip of skin, ipiaq, used for drawing them up. hivɔrqa·rutai — black and white stripes along the front of kamigpâk. nerna· — the uppermost white edging on kamigpâk. kamigpa·k is also the name of men's outer kamiks of caribou skin; at the foot they are furnished with a loose shoe, kaiptaq, which has a sole of bearded seal skin and is laced over the instep. tuâgtɔralik — a very fine form of shoe, almost entirely of sole skin, except that a narrow tongue of dark, ordinary seal skin runs down the front from instep to toe, hence the name: the one with the little narrow one. tiŋujaut — crimping bone; sharpened piece of bone for crimping the sole skin.

quliɛaq — long-haired winter coat for men. Otherwise the names of garments are the same for both sexes.

kapitɔqaq or atige } — thin-haired outer coat.

numguʷhaq or manuh nilik } — festival coat, for use in the qaχʷge.

ilupa·q — inner coat.

miłqutiłâk (dualis) — long outer-kamiks of the skin of caribou legs.

siɛrtik (dualis) — stockings of caribou skin.

tugtɔqalo·k — small shoes, usually of hairless sealskin, worn over the long caribou-skin boots.

ugʷhuviartauk — shoes with the hair outside, of caribou skin.

ilipɛrqun· — small, short hose worn over the stockings, of seal-skin.

piuɛrqân· — small short hose over the stockings, of caribou skin.

ilupâgʷhât — under-trousers, of caribou skin.

niɔrɔrigʷhât — sealskin boots with the hair outside.

ipɛrautin — waterproof boots of unhaired sealskin.

pualuk (dualis) — short mittens of caribou skin.

haviarto'tit — long mittens for use when building snow huts.

qaɔrut — brow-band for both sexes, with decorations of brass or iron; specially for use in the qaχʷge.

hium·iutaq — ear-drops, used, by the way, only by some families who have been in contact with the Pâtlermiut inland.

atajɔrägiâk (dualis) — trousers and boots all in one, for children.

atajulik — combination suits for children.

atait·ulik — child's cap for the combination suit.

manuilitaq — child's collar or bib.
agkiut — child's vest with napkin string.
nahaq — child's cap.
naharaq — cap of caribou skin.
avatagi'hât — wattle platform mat.
kitatutit } — long boards laid along the snow platform where people
or igtitit } sit.
haviujaq — snow-knife, of horn.
qaiugiaq — snow-knife, of copper.
havik — snow-knife, of iron.
pilaut or }
hatgo or } — ordinary knife.
pilakaut }
talugtitit — spade for digging twigs or moss in winter.
kano·jaut — wick bag, for keeping lamp-moss.
qutlaq — soapstone lamp.
utkuhik — soapstone cooking pot.
igtiviaq — meat tray.
po·gutaq — flat meat tray.
puâttrit — snow shovel.
qit·aq or }
qainiqaq } — water bag.
qatlut — ladle.
qajo·taq — large spoon, curved, of musk-ox horn.
o·n·sujaut — fish spoon, of horn.
igpiarjuq·uaq — sewing bag.
igpiarjuk — large or small bag for general purposes.
po·g'halgiaq — wide-mouthed bag of skin, especially for carrying frozen cod from the fishing place.
po·ruhaq — caribou-skin bag, filled with dried meat.
o'ho·t — blubber bag.
qiorwik — sewing board.
tikaq — thimble, of skin.
alo·t — spoon, of European origin.
ulo — woman's knife.
kimalaq — small woman's knife, especially for cutting out skins.
nrtoetit — skin scraper, of bone.
nalag'hit — bone skin-scraper, with blade of iron.
kiliutaq — bone scraper for removing children's urine from the platform rugs.
torhuaq — sucking tube, used when drinking water.
ha·vlut — marrow extractor.
havero·t — whittling knife.

qiu·uha·q — implement for cutting horn: on a short handle of horn is a piece of sharp iron with a notch in it; was especially used in former times, when they had no saws; by continually passing the notch through the same groove the horn was at length cut through. Common palæolithic implement; has also been used in Denmark, where flint took the place of iron.

ipig"haut — whetting tooth; molar of musk ox, used for whetting knives.

higɹit — whetstone.

pitigharaq — bow-drill; kiqmiaq — mouthpiece for same.

iko·tăq — drill of flint or iron.

uluarto·t — saw.

niɣit — fire drill; naqiqmita· — breast piece for same, preferably of musk-ox horn; ikilflk — fire-hearth; nicrut — fire-drill thong.

iqnăg"haut — fire-stone; pyrites for striking fire.

uvlaujaq — downy willow-catkins, used as tinder.

iqnaut — fire-lighter bag.

huputit — hay and "down" from a lemming's nest, on which the glowing uvlaujaq is laid; when the huputit flames up, it is used for lighting the wick of the lamp.

pujualligtin — tobacco pipe.

kunqmut — back scratcher.

igɹaiutin — comb, of horn.

ulimaut — adze.

stuartaut — white man's axe.

tugtɔraq — thong af caribou skin; babiche.

umiqmagalik — thong of musk-ox hide.

aχunaq — seal thong; line of bearded seal or common seal skin.

ivalo — sinew thread.

piɹracq — plaited sinews.

miqujaq — soft dark stone used for colouring.

ivita·q — soft red stone used for colouring.

alga·q — shooting glove (with fingers) used in winter with the bow.

igɹukitautit — pack saddle for dogs, used in summer when the dogs have to carry.

ilga·k — snow goggles.

qaɹroag"hutin } — snow shoes.
or tagɹɔq }

qilaut — drum; ihia — drum skin; kato·ta· — drum stick.

tap"he — belt.

at·ăt·aq — amulet, worn on the clothing.

ʌr'hʌq — ball.
nilɛrtʌq — buzz.
ajagʌq — "ring-and-pin" game.
nuƀlugʌq — companion game to ajagʌq, but in this case a piece of bone with holes in it is suspended by a thong inside the hut; the bone is set swinging to and fro, and the players try to hit the holes with a long, thin stick.
igʌo·t — sling.
anɔrihaut — wind-wheel, a toy in the form of mill wings.
ino·jʌq — doll.
in·it·ät or hiʌrualgit — drying rack; to hang over the lamp. Mostly consists of a round wooden frame in which plaited sinew-thread, qilua, is stretched.
unʌ·q — ice-hunting harpoon. naulʌq ordinary harpoon head of bone with blade of flint, iron or copper; if the whole harpoon head is of iron it is called havik.
alɛq — harpoon line of seal thong.
tukʌrhiʌq — harpoon line of plaited caribou sinew.

NB. The other names of ice-hunting implements are given in the list of words.

mitqohivik — piece of skin for keeping sewing needles in.
tik·ivik — thimble holder.
putʌät — stone trap for fox or wolf.
uƀlahait — tower trap.
mikigiʌq — deadfall of ice, arranged so that a large heavy piece of ice is set up on edge, and when the animal snatches at the bait hanging below, the block falls on it.

"In connection with the culture elements I have made a number of enquiries of the people as to whether they know or have any tradition of the following implements and accomplishments. The questions were answered by Tatilgaq of the Umingmaktôrmiut, Igiakuhäk of the Puivdlermiut, Victoria Land, and Ômatluk of the Kangerjuarmiut, Prince Albert Sound.

Where the answers to my questions are the same for all the groups no special remark has been added.

No form of sealing net is known.

The Umingmaktôrmiut do not know the use of the sealing stool of wood. If they are to stay long at a breathing hole they sit on a block of snow, as do the people in Victoria Land. The latter, however, know the expression: wooden sealing stool, which they call: that which resembles a footprint, as there is a [103] notch in one side of the stool, and this makes the seat look like a double footprint. They say that such sealing stools sometimes come drifting with the ice from the Ualinermiut, who are thought to live up round Belley Island; the people themselves are never seen. This version is undoubtedly correct, for sealing stools of wood actually are used in the Mackenzie district, to which Belley Island belongs.

Towing gear for kayak hunting is only known as used for caribou, and is called kalut. They do not know either the bladder-dart or the throwing board. Line swivels are used for dog traces.

3: Rasmussen--102-105 (c. 1923) 1932 Copper Eskimo-2
116, 41

Two forms of harpoon head are known: the ordinary head used for seals, and a different one used for trout or salmon.

If the harpoon has wounded the seal so badly that its intestines fall out they use an ordinary wound pin to push them back and close the hole. They have no special implement for this.

Two, sometimes three feathers are used on arrows.

Bear traps not known, but wolf and wolverine traps are knovn [sic] from the tunrit.

They do not know the tower trap. It is true that they are to be found throughout the whole area, but they think they are stone houses in which the tunrit have lived.

I have tried to find out whether they know anything of automatic arrow heads for caribou hunting; these heads break off the shaft when they hit, and then work their way further into the animal. They asserted that these were not known. Their arrow heads have only barbs that prevent them from falling out of the wound. If the arrow has gone right through the animal and the head emerges on the other side, it may work out as the animal runs, but not otherwise. Thus they are not automatic in the proper sense.

Salmon harpoons are known and used.

They have no special bird arrows for hunting birds from the kayak. For this they use the caribou lance.

Slings are used. The bola is known from former times...

Hand-nets for birds or fish are not known, presumably because they are not required

there.

They know the hook spear, but it is only used at Coppermine River.

A scraper, held in both hands while working, is used for scraping the flesh side of sealskins thin when they are not to be used for soles but for kamiks. It is sharp on one edge. [104]

The crimping bone is used for the very fine shoes on which the sole extends in a pointed tongue up over the instep.

No special scraping board is used; the fat is scraped off the skins on the flat hand.

They do not use the 'winged' needle case, but the pakitLhaut, consisting of a piece of skin running through the orifice of a marrow bone.

All drying racks are semi-circular and are only oblong or square when the material is not suitable for bending.

Adzes are known and used.

They do not know the women's or skin-boat, even from hearsay. Peculiarly enough, in this very district near Inman River I found the stem of a skin boat.

Kayak scrapers are not known, but the piluijaut, made of the beak of the gull or artic gull, used for cleaning fallen leaves etc. out of the kayak.

Trace toggles are not used, only a large loop that can pass through pArteet: a half-moon-shaped piece of musk-ox horn which, connected by a separate loop with the draught line, gathers all the traces together. Sucking tubes are used for drinking water from

pools or from among stones without having to remove one's back load.

Boxes or trays are made out of willow roots, whereas pottery is unknown except in children's play.

Soapstone pots alone are used for cooking. If these cannot be taken along when hunting, they cook on flat stones, first laying wet moss on the stone, then slices of meat, and then more wet moss. This method of cooking is called patigtigtijut. Blood may also be cooked in a caribou stomach laying wet moss on a flat stone, then the stomach filled with blood on top, after which heated stones are placed in the blood.

They know nothing of permanent winter houses of stone and turf.

It is a common occurrence for women to make sewing bags of bird feet.

They have no wooden stand for the soapstone lamp, which is set on two oblong pieces of wood laid parallel.

Eyeshades are used. They are of wood.

They have no special sealskin jacket for use in the kayak like the Netsilingmiut.

They use socks of loon skin worn in summer. [105]

Combination suits, and trousers and kamiks in one piece are made for children.

The nublugAq game is played especially by the Natliarssungmiut near Coppermine River. They also have 'wind wheels' for playing in the wind.

Masks are not used when shamanizing or in special games. But from Prince Albert Sound they know a kind of mask used in snowstorms to protect the face.

They were not accustomed to working in any kind of flint stone, but only used softer stones that could be ground to shape.

They know no real form of urine tanning, but all waterproof kamiks, when cut out but before being sewn, are steeped in urine for a time, whereby they become softer and easier to sew.

Among the Kangerjuarmiut the kamik skin, after softening in urine, is carefully folded and placed under the platform rugs at a spot where people sit a good deal. There it lies until the urine has soaked well through , and only then are kamiks made of it.

Salmon skin is sometimes used for bags, as also the skin of a fish called the old woman, possibly a wolf-fish. This is especially used for quivers for young people.

... It is the only place in the Northwest Passage where I have been able to identify 'long-pole' hunting.

Snow shoes are known. ... They are made of wood.

They use skin combs for removing the old hair from skins on which a new coat has formed deep down. They have very sharp teeth and have a hollow, almost like a cupped hand, above the teeth.

Pitfalls for caribou are used far into the interior."

for the snow knife, which served also as a hunting knife, sewn to either bow-case or quiver. The carrying strap was attached by sewing or with toggles to the same edge of the bow-case as the quiver, so that the two would lie together; in fact, the ends of the strap often served to unite them.

Bow-case, quiver, and tool bag, when fully equipped, carried on their surfaces nearly a dozen bone toggles and needles whose forms and uses require some explanation. Other objects might be attached for temporary convenience, but they were not standard equipment.

When the carrying strap, which passed across the chest and around the upper arms like the regular pack-strap, was not sewn directly to the bow-case, it buttoned to two toggles of the standardized shape, illustrated in Figure 160*a*. There was also a long, flat handle, *nerumiarvik*, lashed to the straight edge of the bow-case so that it could be carried in the hand. This handle varied in size according to the size and weight of the bow and quiver, its average length being about 8 inches; the shape never varied, however, except that the ends were sometimes pointed instead of rounded. The flat surface lent itself to ornamentation, and most bow-case handles were decorated with a more or less fixed design[1] (Figure 158).

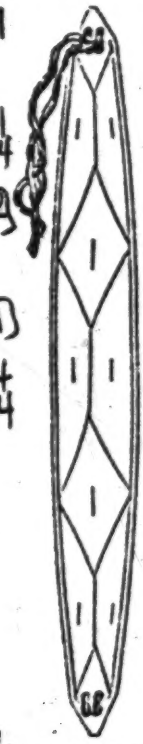


Figure 158. Bone handle of bow-case. IV. D. 199. 1/2.

A toggle similar to those for the carrying strap was occasionally sewn on the side of the bow-case for the attachment of a short board. I failed to procure any specimen of this board, but Figure 159 reproduces field sketches of two that I saw in actual use. Each was about 16 inches long, but one was made from one solid piece of wood, the other from two smaller boards lashed together. The toggle on the bow-case passed through the slot in the middle. In the hunting field the Eskimo planted two walking-sticks in the ground, fastened these boards to their ends, and stationed two children to twirl them, or to beat them with a stick, so that the frightened caribou would not break away from the line of the drive and escape the concealed hunters.[2] The board had two names, *kirgalun* and *aulaqotit*, "driving instrument".

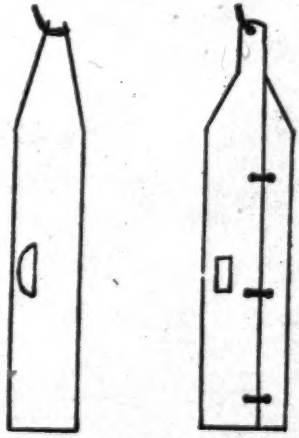


Figure 159. Field sketch of two boards used for frightening caribou. Approx. 1/6.

The quiver was sometimes sewn to the bow-case, sometimes attached by means of small toggles of varying shapes, one type being shown in Figure 160*b*. A similar toggle on the face of the bow-case buttoned over the handle of the snow knife to keep it from slipping out of its sheath.

Somewhere on the outside of either quiver or bow-case were two small bone "wings", from 2 inches to 3 inches long, of standardized shape, for pinning through the wings of

[1] The specimen figured in Stefansson, Anthropological Papers, Amer. Mus. Nat. Hist., vol. XIV, pt. 1, p. 99, called a "pull for Cord used in Loading Seals", is a bow-case handle.

[2] See Report of the Canadian Arctic Expedition, vol. XII, pt. A, fig. 69, p. 181.

small birds, principally ptarmigan; hence these toggles were called *aqargiqsiutit:* "ptarmigan appliances" (Figure 161).

A bone or musk-ox horn handle (*nerumiutaq*), fitted with a short strap of plaited sinew (Figure 162), was sometimes kept in the tool bag, but more often looped through some hole on the outside of the quiver or bow-case, or attached in some other way. Usually about 10 cm. long, of standardized shape, it was often grooved to fit the fingers in the same way as the blubber pounder and the whittling knife. This handle served on occasion to carry any small bundle, but was principally used for carrying the head of the caribou, or the bag containing its blood. From the latter use it acquired a second name, *auqtun* or "blood carrier".

Figure 160. Toggles sewn to bow-case, a for attaching the carrying strap, b for attaching the quiver. IV.D.1053, 91. 1/1.

The tool bag was often closed by lacing, for which purpose one end of a short cord of sinew was attached to the edge of the bag, and the other end to a small bone needle with which it could be threaded through the holes. When completely furnished, it contained the following articles.

Two marline-spikes for the bow lashings; two twisters for the bow lashings; one or more spare wedges to go under the lashings; feathers for the arrows, kept usually in a small bag of marmot or other skin; a small board for trimming the feathers; a grooving tool for attaching the feathers; a little caribou back sinew for lashing the feathers, splicing the arrows, sewing rents in clothing, etc.; spare parts of arrows for repairs; bone skewers for the carcasses of game; bone pins for the bag that contained the caribou blood; a wrist guard; a drinking tube; a needle-case and needle; a mattock for making a hunting pit (if too large for the tool bag this was carried in the quiver or even in the bow-case); an arrow straightener.

Very few tool bags, however, contained all these articles. The natives nearly always hunted together, and the deficiencies of one bag could be supplied from another. On the other hand, the tool bag often contained other articles, such as the whittling knife and the graver for cutting bone, which were more usually stored in a special tool bag at home, with the adze and the bow-drill. The bow adjuster, being large and cumbersome, was also left in camp.

Marline-spikes. Marline-spikes (Figure 163), which averaged from 6 inches to 10 inches long, were made of caribou or musk-ox bone. Some closely resembled marrow spatulæ and, at times, were actually used for extracting marrow, but their larger size, heavier construction, and the small hole below the handle instead of at the extreme end distinguished them from the ordinary spatulæ. This hole enabled them to be lashed in pairs, because two were required to unfasten and tighten the back lashings of the bow. One cord often fastened together the two marline-spikes and the two twisters, which also went in pairs. The handles of marline-spikes were frequently grooved for the fingers on one edge, and sometimes on both. Ornamentation, however, was rare, and when it did occur, consisted merely of a few incised lines or the ring-and-dot pattern.

Figure 161. Bone toggle attached to either bow-case or quiver for pinning through ptarmigan wings. IV.D.1029. 1/1.

Twisters. The twisters (Figure 164) were much shorter than the marline-spikes to which they were usually attached, although they were made of the same material, and also used in pairs. All had the same unvarying shape, a flattened

[TEXT CONTINUED ON PAGE 131]